



THE «MARTINIST ORDER OF UNKNOWN PHILOSOPHERS»

The « **THE MARTINIST ORDER OF UNKNOWN PHILOSOPHERS** » is an initiatory Order open to all men and women of good will

- who wish to bring down the Kingdom of God by the awakening and by the more intense communion with the message and the life of the Glorious Christ whom they feel in their deep inner being;
- who believe that the coming of this Kingdom is at first governed by a personal spiritual activity, the aim of which is to blossom in the middle of daily life the qualities of heart and spirit with which they are entrusted with;
- who believe in finding a source of spiritual nourishment in the study of the sacred books and of the human thoughts found in hermetic traditions, philosophy and science;
- who believe in the help of the « Passed Masters », such as the Rose+Cross, Pythagoras, Plato, Plutarch, Master Eckhart, Jacob Boehme, Swedenborg, Eckhartshausen, Martinez de Pasqually and his disciples Louis-Claude de Saint-Martin, Master Phillip of Lyon, as well as all those who inspired them or who were inspired by them ever after;
- who believe that the blossoming of the inner being results from a path which, although distinctive to everybody, however needs an initiation and a support, which will be found easier in an already existing spiritual community;
- who believe that now, at the beginning of the Aquarian age, humanity having changed, the conditions of life and specially its rhythm having changed, it is time to prepare us inwardly to receive and to transmit the new energies which will take us to a state of more elevated consciousness, to new responsibilities and to more efficient actions in the midst of the Creation.

The aim of the Order is the Reintegration of the Human Being into his/her primitive purity, the ever more and more approaching of mankind to God. The « MARTINIST ORDER OF UNKNOWN PHILISOPHERS » is one of the branches of the prestigious filiation mentioned above. It transmits, with complete regularity, through initiatory filiation, the traditional degrees of Martinism. The Order admits in its ranks men and women who wish to work in complete brotherhood/sisterhood for their spiritual evolution in an ascending movement towards the Creating Principle.

“The aim to attain is and will always be the spiritualisation of individuals and societies.” (Joanny BRICAUD: *Notice historique sur le Martinisme*)

In this regard let us mention the following words written by **PAPUS**:

... “The Order, in its whole, is above all a school of moral chivalry, trying hard to develop spirituality in its members by the study of the invisible world and its laws, by the exercise of devotion and of intellectual assistance, and by the creation in each spirit of a faith, all the more solid because it is based on observation and science. Martinism derives directly from Christian Illuminism and has adopted its principles. - Forming the real centre of this living University, that will one day recreate the marriage without division of Science and Faith, without epithet, Martinism tries to be worthy of this name by establishing superior schools of metaphysical and physiological science, disdainfully moved away from classical teachings under the pretext that it is occult. - Our epoch of scepticism, of adoration of the material world and of atheism, needed so badly a frank Christian reaction, *independent of all clergies*, that in all the countries where it has penetrated, Martinism has saved many souls from doubt, despair and suicide. It brought back to the comprehension of Christ many spirits that certain clerical actions had moved away from Faith. - Not asking from its members any contribution, nor entrance fees into the Order, neither asking any regular tribute from the Lodges to the Supreme Council, Martinism has remained faithful to its spirit and origins by making material poverty its very first rule. - Martinists want to be Christians, free from any clerical connection, and the accusations of “Satanism” will just make them shrug their shoulders, while asking Heaven for mercy for those who slandered them unfairly. - Martinists do not practise any magic, be it white or black. They study, they pray and they forgive injustices. - Martinism does not ask its members for any oaths of passive obedience, nor does it impose on them any dogma, be it materialistic or clerical, thus leaving them in a perfect freedom of consciousness. - ... We simply remain fervent Knights of Christ, enemies of

violence and vengeance, resolute synarchists, opposed to any anarchy from above or below, in one word, Martinists, as have been our glorious ancestors Martinès de Pasqually, Claude de Saint-Martin and Willermoz!”

The « MARTINIST ORDER OF UNKNOWN PHILOSOPHERS » wanting itself free from any Saturnian structure, hardly has any organised structure, this means, there are no statutes, no registered office, no membership cards, no subscription fees, no entrance fees. It exists only in the Invisible.

It consists of simple adherents and of “Initiates” divided in three grades, two probationary degrees and one grade. This grade, the S:: I:: or “Unknown Superior” (also called “Unknown Server”) is only granted to members who show themselves worthy by their behaviour in their daily life, as well as by their special knowledge (concerning the doctrine and workings of the “Passed Masters” of Martinism - hermetic traditions) and in general by their support for Martinist principles. Only the grade of S:: I:: can under certain conditions grant the right and the power to initiate according to the Tradition. *)

The « MARTINIST ORDER OF UNKNOWN PHILOSOPHERS.» is constituted of two Circles:

- a) the **External Circle** for esoteric studies, which is a school of instruction for the first two degrees which meet in an “Instruction Lodge”,
- b) The **Inner Circle** of the SS:: II:: who meet in a “Chapter” or “Grand Chapter” and whose will is to be part of this chosen community called the “Inner Sanctuary”, “Society of the Elect” or “Inner Church” (D’Eckhartshausen and Lopoukhine), which is aware of the universal and central character of esoterism and for which “the present possession of God, of Jesus-Christ in us, is the centre to which all mysteries, as the rays of a circle, focus.” (D’Eckhartshausen: *La Nuée sur le Sanctuaire*).

Martinism is Christian chivalry, or, if preferred, a chivalric line of individual and collective improvement. It thus must tend to be made up only of perfect servers and successors of the real Masters of the movement.

This asks all members for a pattern of behaviour freely accepted by all, a spirit of devotion and a discipline without which all the collective work would be impossible. Greatest tolerance or better, widest spirit of comprehension is thus required.

We so ask you to meditate on your request and to find out the deeper reasons of it, according to these indications, before taking any further steps.

If you want more information or if you want to become a member of our Order, please contact us.

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The **M**artinist **O**rders of



Unknown **P**hilosophers

LESSON I - SYMBOLISM.

1. Introduction

“There does not exist any material fact which does not contain within itself an Intellectual Truth.” *L-C de Saint Martin.*

Direct Language is incapable of explaining thoughts fully and completely. Even if it responds to the immediate needs of Man it is, nevertheless, insufficient to present in a grand ensemble an idea with its developments, its corollaries and its analogies. In the same way that sentiments and passions are better described by immaterial language such as music and painting, which address themselves directly to the heart, so metaphysical conceptions are better developed and more completely explained by allegories and material figures called symbols.

In each idea, however it may be explained by word or by writing, it is necessary to consider the form and motive first, the letter and spirit, the material envelope and the spiritual essence, or, following the language of Mystery, Exotericism and Esotericism.

Direct and precise language can only render a thought in its exterior and incomplete form. The crude and ungovernable nature of our Western languages, combined with the rigidity of our alphabetical system, which represents, not the ideas, but only, the sounds, entirely hinder the essence of the thought from opening a way across the pure succession of words constituting that which is called a grammatically constructed phrase.

The ancient Oriental philosophers. understood that perfectly and in consequence gave to their discourses a greater meaning, for not only did their words have an exact and literal sense, but further, and above all, they had a figurative sense. They richly illustrated their language and spoke in apologues and parables, thus directing the meditations of their hearers .towards an inexhaustible source of religious and scientific applications.

Moreover, their writing was equally pictured; and our ancient Masters the Egyptians, gave three principle interpretations to each of their graphic characters. Beside their phonetic value, these characters have a symbolic or hieroglyphic sense, and a sacred or hieratic sense.

The sacred language of the Qabbalists, and of the philosophy upon which the teachings of Martinism rest, was Hebrew. A character in Hebrew had first a phonetic value; second a

numerical value; third it represented a positive idea when it was alone; fourth a relative idea when it was accompanied by other letters; and fifth and finally it had an effective and talismanic power, combining at the same time, thought, word and action.

A simple word in the sacred language contained in itself an inexhaustible subject of meditations which could not have found a place in volumes written by means of our graphic characters, direct and mathematical, signs deprived of sense, strangled in the middle of a barbarous orthography and a tyrannical syntax.

In order to understand the Mysteries of Antiquity and to perpetuate the Ancient Wisdom, a recourse to their symbolism is necessary; this was the first language of Man, this will also be the last, for as with the circle formed by the serpent biting its tail, the end of things became mixed with their beginning, and thus Humanity never dies but for the purpose of its own survival.

This is the first, and will be the last Symbol of Martinism, an Institution which today represents the ancient schools of philosophy. This Order transmits its teachings by an eminently intellectual method of analogy, which is the only way of conducting the abstract nature of God, Man and the Universe to the comprehension.

Following the Traditions of our ancient masters, the Egyptians, the Chaldeans, the Phoenicians, and more especially the Qabbalists, we believe that all the laws of creation are identical and can be reunited in one great and unique identity, called the Omneity, which governs with an equal regularity, the thoughts and actions of Man and the creative power of God.

In Martinism symbols are classified under three headings, namely:

- Mystical Symbols – e.g. - a Cross.
- Artificial Symbols – e.g. - an alphabet.
- Natural Symbols - e.g. - smoke.

Symbols are the working tools of the Mystic and proficiency in their use leads to attunement with the Hierarchy whence these mystical symbols originate. Our Order encourages members to use all opportunities for mentally reviewing and meditating upon the symbolic stages of the Path of Initiation, whether traveling to daily work, sitting quietly in a park or elsewhere amongst plant life especially trees - or in a home Oratory.

We come now to our heritage of Mystical Symbols, which are rarely the creation of one person. Their purpose is to enshrine an aspect of Eternal Truth and we shall begin by examining the emblems conferred upon us at our Initiation, which are of the strict Martinist tradition. Then we shall go on to consider the other Symbols used in the Associate Degree.

2. The Mask

The first Martinist emblem placed upon the Supplicant at his Initiation is a black mask. The Initiator speaks these significant words:

“By this mask, your mundane personality disappears. You become an Unknown in the midst of others, equally unknown. You no longer have to fear the little susceptibilities to which your daily life is constantly subjected, surrounded as you are by people always interested in finding you at fault. Let the deep symbolism of the apparently meaningless practice of wearing the Mask inspire you. Alone with people you do not know, you have nothing to ask of them. It is from your own self, from your very isolation, that you must extract the flame that shall illumine your inner life. Expect nothing from others, not even in time of extreme need. In other words, learn how to remain yourself, unknown. You are responsible to yourself for all your actions, and your conscience is the Master from whom you shall always take advice, the a and inflexible Judge to whom you must account for all your deeds. Know how to remain unknown to those whom you may have saved from misfortune and from the ignorance that bemires. Know how to sacrifice yourself, and your self-esteem, whenever it becomes necessary for the good of the collectivity. These are the main principles derived from the symbolism of the Mask of our Order. Other meanings will be unveiled to you if your heart knows how to desire them.”

B.B.Nagarkar said in 1893 before the Great Parliament of Religion held in Chicago: “Buddha, the great founder of Morals, taught us in the most sublime manner the doctrine of Nirvana, of self-abnegation, of personal effacement. This doctrine is nothing else than the subjugation and the conquest of our sensuality. For you know that Man is a composed Being. In him there is the Angel and the Animal; and the spiritual training of our life does not imply anything else than the subjugation of the Animal and the setting free of the Angel.”

This symbol is the foundation stone of Martinism, and we represent it hieroglyphically by the Hebrew letter Yod (י), because this letter is the principle, the cell from which all the letters of the Hebrew alphabet are formed. The Associate masked is the principle, also the nucleus, which forms the great mass of temporal and spiritual regenerated Humanity.

The Mask is also represented by the figure 10, which is the number of the letter Yod, and the number of Thought, at the same time Human and Divine.

3. The Cordelier

"Through this Cordelier that you shall from now on wear over your Robe or Alb, you become isolated from evil forces during your work. Remember! This Cordelier, symbol of the Magic Circle and of the Traditional Chain, links you to your Initiator as he, himself, was linked to Light whence comes all Initiation and all Illumination.”

We see that the Cordelier has a dual meaning since it symbolizes PROTECTION on the one hand and LINK on the other. The Cordelier may be said to represent the Cosmic which encompasses and circumscribes our aura. The Cordelier constitutes a circle which protects us, as

a fence protects a field from the intrusion of would-be marauders. This meaning of the circle has long been known and in magical ceremonies the Celebrant usually traced a circle around himself, believing that while he remained within that circle the forces", that he invoked could not harm him. This circle is repeated in many ceremonies and cults of today although it is not always obvious and its meaning is not always understood.

As a symbolical link the Cordelier is again representative of the Cosmic, within which all our higher faculties channeled through our auras become united, so that we may all commune in spirit. Within the framework of Martinism, the Cordelier symbolizes the Initiatic Chain that links each one of us to the Master who founded the Order and through him, by the mediation of the Unknown Agent, to the Light of the Invisible Realm. We should bear in mind also the 'Chain' which is formed by all the Brethren present at certain points of our Rituals. It is the symbolical Cordelier of our Heptads and Lodges, at one and the same time a Protection and a Link, keeping outside our Assemblies the mundane influences that would detract from our concentration while allowing the beneficence of our Invisible Masters to descend, unobstructed among us.

See lineage at the end of this Lesson.

4. The Altar

It is a noteworthy feature of esoteric Lodges that the Altar is at the Heart of the Sanctuary and not at its Eastern end as in many exoteric churches, although we see the return to this tradition in Christian churches with the nave altar. The Altar is draped in the purity of white, while resting upon it are three triangular cloths in the three Martinist colors, black, red and white. Black, which is really a lack of all color or light of any kind, symbolizes ignorance and evil. It is the 'Forest of Errors' in Saint-Martin's writings, containing his 'Men of the Stream' who drift along in mundane conditions, lacking Desire to seek the Light. It also implies the 'Great Unknown'. Red reminds us of sacrifice and symbolizes also Courage. It is the battlefield of Life where one struggles to transmute the elements of Nature and implies the 'Hidden Fire of the Soul' being fanned into brilliance by our sustained Aspirations. White symbolizes the Full Light and the Conscious Impression we receive from a perfect blend-of all the seven colors of sunlight.

5. The Luminaries

“The Triangle is the universal symbol of the particular laws which have produced the substance.” *L-C de Saint-Martin.*

The Luminaries, arranged in a triangle at the corners of the three colors of the Altar cloths represent Unity emanating from Diversity. Remember the words spoken at your Initiation: “The same as one sole and unique Light emanates from these different Luminaries thus also one sole and unique Truth emanates from sources that are different, and apparently opposed to each other. Through this allegory you will recognize and understand the allusion to tradition and religion, ever alike under the numerous sects that disclose them to the profane's eye. There is only one religion, because there is only one Truth, and no sect, whatever be its name, may arrogate to itself the exclusive possession of this One and Only Truth.”

There three Luminaries also represent the three great Hierarchic divisions of the Universe, God, Man and Nature and each term seems to be animated by a power which is peculiar to it.

NATURE moved by a fatal force guided by chance, we would say if the hazard existed. This fatal and blind force is Destiny, the God of the Materialists and symbolized by the black cloth and the Altar.

MAN moved by a force, half fatal half intelligent, of his Mind; by his Will equally powerful as Destiny and symbolized by the red cloth. The Human Will is the God of Pantheism.

GOD moved by the super-intelligent and super-conscious force called PROVIDENCE, which may unite itself with human Will, *but only by the free and absolute consent of this Will*, - that which is a great mystery which we ought to relate to our meditation. Providence is the purest God of Theism of the impressionable initiation of the Ancients and is symbolized by the Luminaries.

But even as these Luminaries give but a single illumination, in like manner these three great powers, Destiny, Human Will and Providence, are *only a single and unique Universal Force*, occupying the center of all that exists. To this great force, the Ancient Wise Men have given the name of LIGHT, and it is well that this Light which, created by God 'in the beginning', when the Earth was without form and void, preceded the purely physical light of the Sun.

Finally, the three Luminaries, veritable torches of the Universal Science, also symbolize the three great columns of the Qabbala, upon which the intellectual and physical Universe rests: Beauty, Strength and Wisdom.

In the Gnostic Schools, to which Martinism strictly attaches itself, Beauty - in Hebrew GOMER - is the Moral force, the force of Will, dispenser of Life and Death, of Good and Evil, or in other words, the Social Power; Strength - Hebrew OZ - is the Material force, dynamic or numeric; Wisdom - Hebrew DEBAR - is the Spiritual force, manifested by the Philosophic and Religious Science.

The initials of these three Hebrew words, G-O-D recall to us that it is by an association of, or Religion and psychic Science, of Strength, or natural Philosophy, and Beauty, or Morals and Politics, that the Martinists come to an understanding of the one Great Identity, Omneity, which is represented by the point of a slender instrument and whose name in the Mysteries, is composed qabalistically of the initials of Gomer, Oz and Debar, that is to say, Beauty, Strength and Wisdom, G-O-D.

We represent the Symbol of the Three Luminaries by hieroglyphics and numbers.

Teaching the Great Law of Unity in the Trinity, the Luminaries are represented by the Hebrew letter ALEPH (ⴐ), which in the Qabbala is the Symbol of God and Man. This letter is composed of two Yods (ⴑ) placed on each side of a leaning Vav (ⴒ). These three letters by their arrangement make but a single character. Numerically they represent three numbers, One, Twenty-six and Eight. ONE because ALEPH is the first letter of the Hebrew alphabet; TWENTY-SIX, because it

is composed of two Yods and one Vau, of which the values are respectively, Ten, Ten and Six; EIGHT, because it is the sum of the theosophic reduction of Twenty-six, that is to say, Two plus Six equals Eight.

The figure 1 is the number of God; the number 26 is that of the Incommunicable Name of the Divinity (Yod-He-Vav-He), of which the letters added form the number 26, that is to say $5 + 6 + 5 + 10 = 26$.

Finally, the number 8 symbolizes the Divine Unity of the Universal Circles (O over O) Heaven and Earth, the Mind of God.

6. The Symbols upon the Altar top

Consider first the three Candlesticks. These symbolize the Ternary Law or Law of Three, which we shall consider in greater detail in a later Lecture. To a number of religions these three symbols could represent the Holy Trinity; to the Martinist they represent more particularly the three attributes of the Sovereign Architect of the Universe, namely: His Wisdom, His Strength and His Beauty. Note that the Luminaries are situated upon the white cloth representing the World of the Initiate. This therefore indicates the last step in the spiritual scale, that of the reconciliation of Man with his Principle or, in other words, the absorption of the Initiate into the Absolute. The white cloth is also surmounted by the incense, symbol of the aspirations, thoughts or prayers of the Initiate rising towards Omneity and encompassed by the three attributes of the Sovereign Architect of the Universe. It is the fire of our spiritual struggle which transforms our gross material self into the more subtle spirit that rises higher and higher towards re-integration.

The Black Mask is there to remind us that the true Initiate remains unknown. The New Testament indicates the Light that guides more particularly the Christian Initiate towards his goal, and the Charter symbolizes the link between the Martinist Initiate and the Higher Initiate, the Master who founded our Order.

7. The other Symbols in the Temple.

The profusion of triplicate symbols reflect the Ternary Law which represents more specially the reflection on the material plane of the Higher Trinity. "As above, so below" declares the Hermetic tradition. The fact that the three lights are united in one symbol points to the Unity that underlies everything.

The two-edged sword symbolizes the duality that is to be found in the application of authority, of Justice and of Action. 'It cuts both ways' explains very graphically the meaning of that symbol. It reminds the Master and the Members that a privilege or a right immediately create a duty and that abuse and misapplication is detrimental to both sides. The three roses upon the Past Masters' altar, which should be in different stages of maturity, namely, a rosebud, a half-opened flower and a fully unfolded rose, represent three stages of the evolution of the soul.

The gavel, another symbol of authority, symbolizes the need to work actively at our spiritual development. It is the emblem of directed effort, concentrated on one objective, to give a determined result.

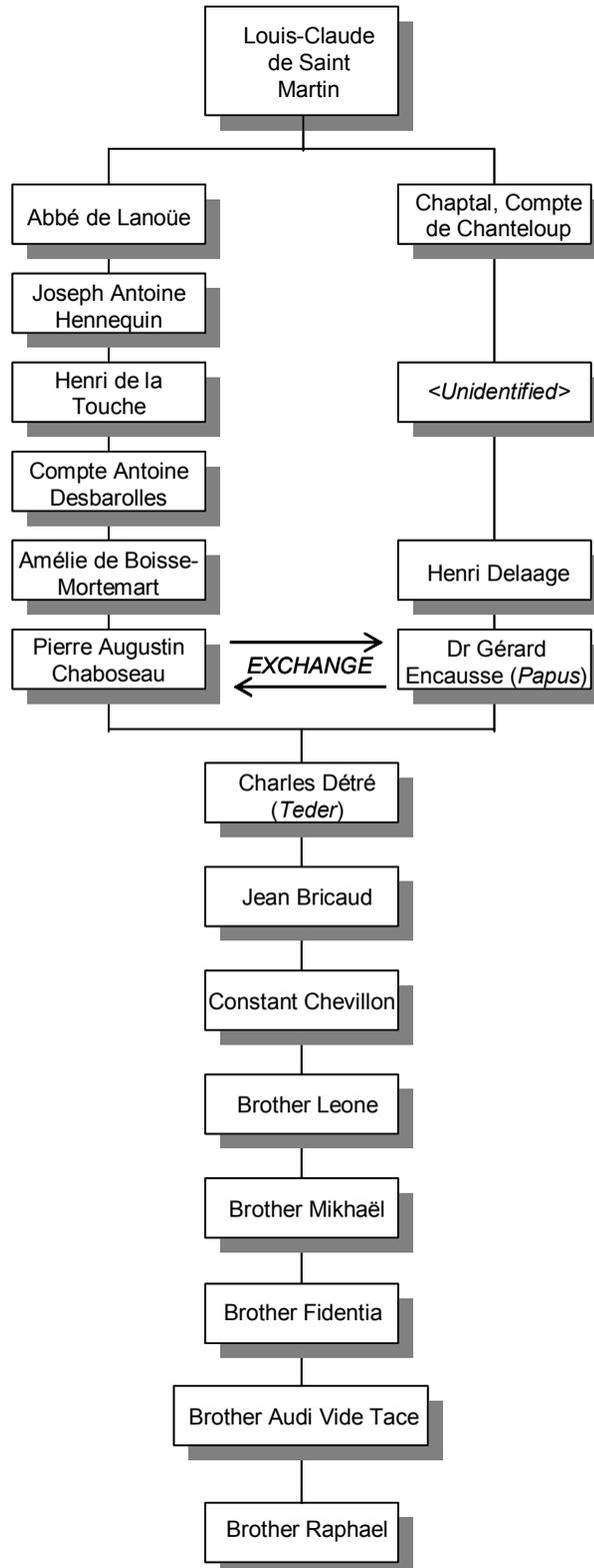
The Light In the East is our link with all those who have preceded us. It is the habitat of the soul of all the Masters who have worked to raise Humanity out of its material condition. It is our link with the Astral World.

Finally, the symbol of our Order hangs upon the Eastern wall at regular meetings. You may have noticed that it was not present at your Free Initiation. This is because there of many streams of Martinism – of which we are one – and in our lineage this pantacle is displayed before our eyes. In other lineages the pantacle may be upon the floor, reflected in a second pantacle in the West, or be absent entirely.

It is a sad reflection upon Man that, even with a pursuit as worthy and noble as that of reintegration with the Supreme Architect, the vehicle given us by L-C de Saint Martin towards this end has been squandered in internecine squabbles and the splintering of the Order into as many lines as there are egos. In our studies we will be informed of the history of Martinism, the diverging lines (although all adhere to common teachings and initiatic ceremonies), and the slow but encouraging coming together of the different branches once more.

The ceremony of the Free Initiation, however, which is believed to be the oldest ceremony of all – a variation of that performed by our Master Louis-Claude de Saint Martin – is kept pure and unchanged, and that is why the symbols used are not exactly the same as those developed in the Martinist Order of Unknown Philosophers. The full meaning of the pantacle, and the mysterious words written on the Eastern wall above the pantacle, will be explained in due course.

INITIATIC CHAIN OF THE MARTINIST ORDER OF UNKNOWN PHILOSOPHERS



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The **M**artinist **O**rders of



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LESSON 2 – MARTINIST NUMEROLOGY

To begin with, an important point regarding numbers needs to be clarified. It is sometimes said that some numbers are ‘benefic’ in the sense that they exercise a good influence; and that others are ‘malefic’, exercising a bad influence. Falling into superstition must be avoided at any cost. Numbers have a good or bad character only in so far as they symbolize good or bad things, or let us say, positive or negative thoughts. They are nothing but arbitrary signs by which we frame a certain concept. There can therefore be no good and no evil numbers but only good and evil thoughts in our minds.

Before considering the ten Emanations of Omneity numerologically it will be as well to remind oneself of the Martinist teaching of *theosophic reduction* and *theosophic addition*. Theosophic reduction consists of adding up the digits of a number, and if necessary repeating the operation, until the result is reduced to one digit. Thus 147 becomes $1+4+7=12=1+2=3$, and 96841 becomes $9+6+8+4+1=28=2+8=10=1+0=1$.

Theosophic addition is applied to only one number at a time and the selected number is added to all numbers below itself down to 1. Thus the theosophic addition of 4 is $4+3+2+1=10$ and of 7 is $7+6+5+4+3+2+1=28$ which by theosophic reduction also equals 10. Similarly the theosophic addition of 10 also reduces to 10 and of course in all three cases reduces to 1. It should be mentioned that the theosophic addition of a number is not always reduced to one digit and it is also worthy of note that 9 itself adds up to 45 and can thus return to itself. This is significant when we come to analyze the manifested world outside of ourselves and learn to read the *Book of Nature* in the Second Degree. We return to ourselves in the Third Degree when we read the *Book of Man*.

In the first Lecture we learned something of the Mystical Alphabet of Symbols or outward reflections of mankind’s interior knowledge. By now, as an Associate, you will be forming your own conceptions of how your mind works in order to express truths which are Universal and so rooted in the Divine Nature of our *First Estate*. We endeavor to express these inner unconscious urges in terms of ideas collected from the external world, as perceived by one or more of our five physical senses. This brings us to the Martinist Doctrine of Divine Emanations.

1.

The innermost or highest sphere of Being is known as OMNEITY, the Perfect Totality of Existence. Since all forms of Life *unite* in this changeless, unmanifested point, which has no beginning because it is timeless and no position because it is everywhere, then it contains no separate parts which would of necessity be less than perfect. It also follows that we, as apparently separate persons, can have no consciousness of such a state. Without separate consciousness there are no differences. Without differences or contrasts there is no choice. Without choice no Will can be exercised.

To study the so-called *Fall of Man* from Perfect Unity into a lower or lesser Divine state of diversity, we make use of symbols which are common to all Orders of Initiation, namely Numbers. In clearing the ground for the successful sowing of Spiritual Seed and the correct building of the Spiritual Temple, let it be remembered that OMNEITY is not just represented by the numeral ONE. Omneity is both Immanent and Transcendent. It, or God if preferred, is above manifestation as well as within it. Omneity is the Martinist's abstract Symbol for ONE which is not a separate One because it is *All*, and yet is not *conditioned or limited* to All Manifestation, but remains also *Above All*.

This Is the first metaphysical point which our Order presents to those who seek the Divine Gnosis or Spiritual Illumination. Having commenced our search by recognizing that there is a Source which cannot be consciously known until we have returned there, we must meditate upon the concept of the Numeral One, or the MONAD, as a symbol of the First Manifestation or *Common Point* of the Emanation of the Cosmos. Tradition holds that the most highly inspired Beings are aware of the Ten Emanations or Planes of Existence, descending through which we have achieved our present troubled state in the seeming freedom in the Forest of Errors. Through these same Ten must we return to Omneity, consciously now, and forever aware that true freedom is the Liberation of the Spirit of Mankind. Our *Free Will* to choose this PATH was evolved at a price, namely the Fall of Man. On the *Path of Return* we have the Will to direct our hard-won consciousness *into harmony with* the Divine Emanations. Shall we so use our Will? If so, how?.

2.

The number TWO stands for *division*; duality as opposed to unity, *passivity* as opposed to *activity*, and in general *opposition*. Other than recognizing here the principles of the Binary Law and of POLARITY we shall postpone for the moment further consideration of the symbolism of TWO as it will be studied at length in a later lecture.

3.

The number THREE symbolizes MANIFESTATION. The triangle, which is another way of expressing the same meaning, is the first figure of geometry. Only when there are three points can we, by linking them together with lines, draw a figure that has a form of substance in the sense that it had surface area. ONE is a concept that cannot be exactly represented, because the

tiniest dot still has width. TWO only describes one dimension as the line, without width, that unites two points. Only THREE can be expressed geometrically as a figure. That is why it has been chosen to symbolize MANIFESTATION. We shall study in some detail the Law of the Triangle and the Symbolism of Three in later Lectures of this Degree.

This brings us to the subjects which constitute the main work of this Degree and which inspire the Temple symbolism of the Associate Conventicle. That is the TRIAD. The Triad is symbolized by 3 or by the triangle. Martinism which constitutes a system of philosophy aimed at the reconciliation of Man with God, divides BEING into 3 Planes or Worlds: the Empyrean World, the World of Orbs and the World of Matter. These three Worlds correspond with the three kingdoms of the Earth, to the three parts of the Human Body and to the three parts of Man: his Ame or Soul, his plastic envelope or Astral Body, and his Physical Body. We shall study all of these later but in order to gain the full benefit of our Martinist studies it is important that we should master the following point:- The 3 Worlds correspond in Man, to 3 stages of Consciousness; the instinctive or automatic consciousness, the emotional or intermediate consciousness, and the perfect or Christ Consciousness. Very few people even attain the intermediate stage of consciousness which is that of Self-knowledge, not because it is difficult to attain but simply because people do not know of its existence. In other words, people live instinctively, automatically, without being fully conscious of BEING whilst they ARE. If one examines the actions accomplished during a day it is soon realized that all was done in an entirely instinctive way, by habit, by need, WHILST ENGAGED IN THIS WAY ONE IS NEVER CONSCIOUS OF BEING.

All stages of consciousness are progressive and there is no hope of achieving Illumination, or better, CONTROLLED ILLUMINATION, which is CHRIST CONSCIOUSNESS, without mastery of the art of attaining and of MAINTAINING the intermediate consciousness. Therefore endeavor to do so, but fully understand that the stage of consciousness in which people live in the waking state is instinctive consciousness. If it is thought that one normally lives in a state of self-knowledge all efforts will be misdirected and nothing will be achieved. Therefore meditate and in a period of meditation avoid any mental or intellectual concentration or effort and only try *to feel yourself LIVING*. Sit comfortably and let your consciousness penetrate your whole Being, while simply observing in your mind the fact that you are YOURSELF. Avoid analyzing your feelings, as the slightest intellectual effort will bring you back to a state of instinctive consciousness.

It is essential at this point to avoid positing in our minds the three Worlds as being separate and one above the other, so to speak. The symbolism of the Triangular Cloths upon the Altar is thus separated to indicate a progression in passing from one stage or World to another and that this principle applies to all patterns that correspond to the Triad. Thus Man is, according to Martinism, divided into three parts: his Ame, his Fluidic Envelope and his Physical Body. The Ame is what would generally be called his Soul in English. The Fluidic or Plastic Envelope, also known as the Astral Body in certain terminologies, is that in us which unites the Soul to the Physical Body. It is the etheric *condition* that enables the Body to become infused by the Soul.

The Physical Body of Man is generally divided into three parts: Head, Chest and Abdomen. Each part corresponds to one of the Worlds through its plane of consciousness; the Head

corresponding to the plane of Thought; the Chest corresponding to the plane of Emotions and Feelings, and the Abdomen to the plane of Bodily Functions.

4.

Like the Pythagoreans, Martinists place great emphasis on the number FOUR or Tetrad. By linear generation or theosophic addition 4 can be made to contain 10, which is represented by the Tetractys. According to the Pythagoreans the Tetractys contains all the harmonious ratios.

To the Martinist the Tetrad is the symbol of permanent foundation. Geometrically it is the minimum number or points that can encompass a solid. Just as "One" exists only as concept, "TWO" as a line in a one-dimensional world and "THREE" as a surface in a three-dimensional world, so "FOUR" is a volume in a three-dimensional world, which is the type of world in which we live. Its symbol would then be a three-sided pyramid, the simplest form of three-dimensional figure. Mystically "FOUR" represents the 4 letters of the Divine Name: Yod-He-Vav-He. It is the number of Fire and as such, symbolical of intellectual Illumination.

5.

The Pentad, or number FIVE, is symbolical of the principle of evil. It represents Humanity in its *exiled* state and represents the limiting principle of the World and of Humanity. By virtue of the Law of Duality there is however another aspect to number "5". Since the dawn of Conscience Mankind has been bewildered by the two apparently opposed principles of GOOD and EVIL. An almost indistinguishable mixture of Good and Evil, Light and Darkness, Harmony and Discord seems to cloud the brightest rays of Light which Man feels he might perceive throughout the Universe and within himself. In his endeavors to explain this contradiction and clarify this confusion, Man may adopt dangerous opinions. In the past he considered at times that Good and Evil were two principles equal in strength and rivals to power. Evil was sometimes considered as being inferior to Good. Did Good and Evil have a common origin? In such case their Creator would at the same time be Father and Tyrant. Eventually two basic beliefs came to be accepted:

- (1) The World was created by a great Being, absolute in Power, Wisdom and Goodness and that the World has always remained under His Divine guidance.
- (2) A belief that Evil is an ugly fact, not a mere illusion, and has an individual existence.

If we examine logically the respective powers of Good and Evil we cannot fail to realize that Good, when it reigns in the thoughts or when it is present in the actions, causes Evil to disappear. In other words, as Good manifests, Evil regresses.

On the other hand, the presence of Evil NEVER completely eliminates the concept of Good. Evil is by nature implacable and bent on destruction. If Evil had power it would destroy Good. But when Evil reigns in a Society, the oppressed, the suffering and others too, *aspire* for the return of

Good. When Good and Harmony reign however, Evil does not inspire people. In conclusion it can be said that Evil has no *power* of its own. The Good which is above all creation in an absolute sense is still in the hidden-ness of Omneity; that is to say, it is occult.

Anything on a lower level is less good and therefore relatively evil. All that we can perceive or conceive is this relativity, which we can only interpret from our own personal standpoint. To take a blunt example: a cannibal might say that a piece of human flesh is good to eat; whilst we would disagree. Hence, free-will comes into the picture.

Now the number "5" is the turning point of human destiny. The Divine Spirit, which is fundamental to all Being, has become crucified in the cross of matter. The number "4" has an addition at the center. Observe the equal-armed Cross in the Pentacle. At its crucial point must manifest the Christ Spirit in all who tread the Path of Return. We have *five* physical senses. We have the free-will to spend our time merely satisfying these senses. On the other hand, we may direct our Will-power towards using these same senses to read the two books of the Martinists, the Book of Nature and the Book of Man. As explained at the outset, you are now being provided with the alphabet and tools of Martinism. Simultaneously there are given some simple exercises for training the human mind to concentrate within itself, and these exercises will be provided separately. Animals use the instinctive mind almost entirely. Human beings are more self-conscious. They are able to *reflect*. The human mind however is not so far removed from animal nature as to be free from animal Instincts. Discipline of the mind is essential for those who seek the Path of Return. Conscience is an early development, an inner 'feeling' as to which is the best or truest way to proceed. Even conscience however, can become conditioned by conventions, or warped by the limitations of the senses. Ultimately only a universal knowledge and love can solve Mankind's problems of good and evil.

Before leaving the subject of free-will for the time being it may be as well to introduce the esoteric doctrine of re-incarnation and karma. Just as all nature renews itself in cycles, so do mystics understand the soul, which carries our identity with it, to be subject to the universal law of cyclic manifestation; that is to say, it re-incarnates at intervals. Each new human body has a new brain and is therefore without memory to start with. Hence we do not recall our former existences with our normal state of consciousness. This is a later development when 'soul memory' becomes conscious in the body. Our concern at the moment is with the law of cause and effect on the material plane. Free-will is a function of brain activity while our prime state of consciousness is on that level, so we can only choose our attitude to circumstances while we are incarnating. Thus, as we return to Earth at each rebirth, we can only resume where we left off as far as advancement on the Path of Return is concerned. From this we see that we cannot avoid our destiny, but we can delay it. We can wander in the Forest of Errors indefinitely. Paradoxically, this is why Man is blest above all other creatures by being privileged to know the Way of Enlightenment.

The essential freedom of choice which objective consciousness gives us can be used to the Glory of the Sovereign Architect of the Universe, or otherwise. The Human personality can become the Divine Personality. We can choose quite freely to discipline ourselves and our consciousness so as to attain to Christ or Cosmic Consciousness. This is also described by Martinists as Re-integration of the Personality. It is the final gateway from this world on the Path of Return to

Omneity. The alternative is to wallow indefinitely among the Men of the Stream or to be lost in the Forest of Errors.,

This the is the inherent Evil or Abomination attributed to the Number “5”. It Is the turning point In human destiny. The Soul of Man is able to rise above the Illusions of trying to satisfy the five material senses. Instead of striving after effects, Man is free to seek their cause. How?

Let us quote our Venerated Master, Louis-Claude se Saint-Martin: "The only Initiation which I preach and seek with all the ardor of my soul, is that by which we may enter into the Heart of God and make God's Heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother and spouse of our Divine Redeemer. There is no other mystery, to arrive at this Holy Initiation, *than to descend deeper and deeper into the depths of our Being*, and not to desist until we can bring forth the living, vivifying root, because then all the fruit which we ought to bear, according to our kind, will be produced within us and without us, naturally; as we see is the case with our earthly trees, because they are adherent to their own roots, and incessantly draw in their sap and such is the advantage of this precise truth, that we make it run from one end of the world to the other, and cause it to sound in every ear, without those who hear it being able to do anything about it but profit by it, or leave it alone...”

6.

If we strive by every means in our power to move harmoniously forward to the Number SIX, we arrive at a balanced interpretation of the physical and astral planes, or we become conscious of a higher world or dimension.

This Is symbolized in our Pentacle by the interfaced triangles. One triangle points upward from the corporeal world of the Brother in white with his mind held in order by his will, whilst the dark triangle of the Unknown and seeming Chaos points downwards, offering fulfillment of destiny to all who are duly prepared for the great sacrifice necessary to attain this slate of expanded and less personal consciousness.

The regular hexagon just within the circle in the Pentacle refers to the Six Days of Creation (so-called). It would be unwise, however, to relate this concept to Time as normally understood, because Creation is going on all the Time, while we are conscious only at Intervals.

7.

The Number SEVEN how been regarded in all ages as the most sacred of all numbers. This symbol or mental working tool completes a series in the mystical alphabet and represents the last attainment of the Human Master as individual on this Earth. Following the Laws of Correspondence between things of the physical world and the higher worlds, Martinists convene within a Heptad, which consists of seven Officers who collectively focus their aspirations in Order to invoke the Divine Power.

It is interesting to call to mind the many examples of the number seven occurring in Nature: the seven colors of the rainbow, the seven principal notes of the musical scale, the seven periods; of Creation, called 'days' when ancient teachers expounded them to primitive peoples, the seven Elohim-Gods or Sons of God, seven sacraments, rulers of the seven planets, seven days, etc.,.... Pythagoreans consider SEVEN as the perfect number or Number of Perfection, because it combines three and four, three signifying the attributes of the Soul and four the material Body, thus composing the harmony of the complete or Divine Man.

8.

The Number EIGHT Is called the OGDOAD and stands for Equilibrium. In Nicomachus' Arithmetic it is universal harmony. In Martinism 8 implies the Cosmic Christ, the Realm of the Master who has finished his work on Earth as an individual and whose influence, apart from that transmitted to his disciples, is active on a higher plane of Being. In Christian Gnosticism the rebirth in Christ is called "the change unto the Ogdoad". Seen from above, to use a metaphor, 8 is the third number down from the apex or 10 and is therefore the Divine Sonship. We find the Ogdoad, which is hidden from the material world, represented in our Oratory by an eighth chair unoccupied by any corporeal body. In Oriental works we hear of the Eight-fold Path of Equilibrium (Middle Way) taught by the Buddha, which will be examined from the Martinist point of view when we come round to this subject again.

9.

NINE is called the ENNEAD and signifies Limitation. It is the last single digit in the denary system and in Martinist theosophic reduction it adds nothing to anything! It almost seems to be a nonentity. $1+9=10=1$ again, and so on. NINE is therefore a negative influence. If we place 10 at the apex of a Supreme Triangle representing the Holy Upper Trinity, we may then place 9 and 8 at the base points (this Triangle is above the two interlaced triangles in our Pentacle, by the way – a qabbalistic attribute which will be covered later!). NINE is then seen as a kind of negative recipient of the First Emanation from Omneity, and does not manifest completely until it encounters EIGHT, the Realm of the Divine Sons of the Light. We can thus obtain a brief and very limited glimpse of the Fiat Lux of the Sovereign Architect.

10.

TEN, which is sometimes described as the DECAD OUT OF NOTHING (No thing), symbolizes the re-absorption into the Absolute. Theosophic numbering gives 10 as equal to 1. TEN is also the sum total of the Heptad and the Upper Trinity.

TO SUM UP:

Number 1 represents Omneity to the Martinist; the all-embracing One which comprises all numbers, all beings, all things, while remaining at the same time above all.

Number 2 symbolizes the beginning of differentiation into separate parts, thereby implying a lesser degree of perfection and also providing for opposition to arise between two emanations. These dual forces may be termed positive and negative, in an impersonal sense, or good and evil from the personal viewpoint, neither being absolute but both being relative.

Number 3 gives the geometric triangle, depicting a complete manifestation resulting from the interaction of two emanations, forces or concepts.

Number 4 puts a time-limit to manifestation in the physical world. Our venerable Order was given its greatest public manifestation by the Illustrious Brother Papus, who in his published books explains how all events have a beginning from a positive cause interacting with a negative or passive recipient and producing thereby the third point or completion, which in due time passes through transition at the fourth point. Papus illustrates this by placing the numbers 1 to 4 at the ends of an equal-armed cross, with 1 at the top and the other numbers following in sequence *anti-clockwise* at the extremities of the other arms. Then he labels them as: Active, Passive, Neuter, and Passive-Active. The last signifies a passing away to another phase of existence. The *equal-armed cross of matter* is part of our Martinist Pentacle. This sacred emblem, the equilateral cross, also depicts positive action by its upright line - just as in Nature living things grow upwards - and negative passivity by its horizontal line - also shown in Nature by tranquil water or sleeping creatures lying flat.

Number 5 symbolizes the four mundane stages infused by the Fifth Essence or Quintessence or Holy Spirit. Seen from below or in Nature, we have risen from the Kingdoms of Mineral, Plant and Animal Life to our Human State, which in turn is to be raised by the Fifth Stage to a higher level. Viewed from above, it may be described as the crucifixion of the Spirit upon the Cross of Matter. Let us not become involved in religious doctrines here, for the Esoteric Path is for each his own. The Human Personality which has evolved out of the interactions of preceding forces has acquired a sense of individuality. It has gradually learned of its freedom to choose its course of action and has recognized that certain free choices are better than others; some are relatively good, others relatively evil. Furthermore, freedom for the many can easily become license for the few. Let us tear in mind the Martinist teaching at Initiation about the sacrifice of Self, the petty self, for the *good of the collectivity*. Then we may begin to see the real significance of the Number 5 at the center of the Cross.

Number 6, which is a Solar Number, symbolizes the balanced interpenetration of the Physical and Astral Planes, when Man becomes conscious of a higher World. This and the union of the Macrocosm with the Microcosm are represented by our Pentacle with its interlaced Triangles. SIX is thus the Symbol of Coordinated Man and of the principle - "As above, so below."

Number 7 Is considered the most sacred of all numbers. It symbolizes the Highest Attainment of Individual Man on Earth. There are many natural and artificial recurrences of the number SEVEN in Nature, add in order to fit into the general pattern, Martinists work their Rites in groups of seven Officers.

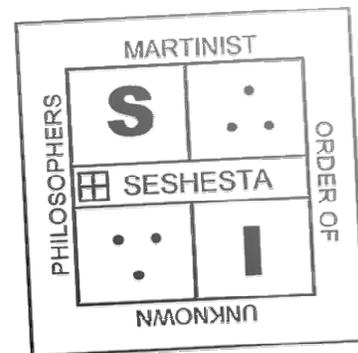
Number 8, the Ogdoad, represents Equilibrium and universal Harmony. To the Martinist the number EIGHT is the number of the Cosmic Christ, the Realm of the Master who has perfected his work an Earth and is now active on a higher level of Being. We know of the Eight-fold Pan of the Buddha, which will be studied soon from a Martinist point of view.

Number 9, the Ennead, signifies Limitation. It symbolizes the cyclic nature of Time and is often represented! by a Circle.

Number 10, the Decad, symbolizes the end of the Path of Return, the re-absorption into the Absolute. It is the Return to Unity.

We nave now seen the symbolical value of numbers to the mystical student. A Martinist is not superstitious in the matter. He recognizes that *Mystical Symbols* are a combination of natural symbols from the Book of Nature and artificial symbols used by 'Man In Exile'; a combination which enshrines a heritage of Knowledge belonging to the Collectivity of mankind and representing the pattern wherein the Collective Consciousness of Man evolves, degree by degree for each person, from Time to Eternity.

None of the Numbers is either Good or Evil in itself, but each helps us to understand relative states of progress on the Path. There are Ten such Numbers, the tenth one being a Point within a Circle, the beginning and end of our Pentacle. Moreover, when we conceive the pattern on each plane, or in each world, the tenth always stands as the first of the next step.



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LESSON 3 – THE QUATERNARY LAW

Martinists apply the name of ‘Law’ to those Ruling Principles through which creation occurs and is perpetuated – in other works, to ‘Divine Emanations’. The *Primary Cause* of all Creation acts through the agency of Divine Laws which, once established, proceed to function independently, perpetuating the Divine Will that has set them in motion. The Divine Laws or Emanations are many and their interaction determines the nature, evolution and character of the forces, beings and objects that come within their sphere of influence. In other words, the Primary Cause does not intervene in the evolution or destiny of each individual creature. It is through its Divine Laws that Omneity directs its Creation and it is only by the Agency of such Laws that creatures evolve. Man has been given two attributes that permit him to influence his own destiny. One is Reason or Thought, and the other is Free-Will. Thus, through his Reason, Man may come to know and understand the workings of Divine Laws, and by his Free-Will, he may choose the Divine Law upon which to call in order to avoid being simply a nutshell tossed helplessly by the waves. It is therefore imperative that we study and well understand the principle Divine Laws.

The Quaternary Law, or ‘Four-Laws-In-One’, is thus called because it is expressed in four propositions which are closely interrelated:

1. There is a continuous progression of characteristics and forces from the lowest material manifestation to the highest Spiritual Emanation.
2. There is a definite inverse proportion in all classifications: the more the Emanations and Classes become sub-divided, the less powerful is the life or force in each division and the fewer the characteristics expressed.
3. There is a definite correspondence between the kingdoms of the Material World and the Emanations of the Spirit World. As above, so below.
4. All kingdoms of the Earth exist for the purpose of Evolution.

As an example of the first proposition, that of progression, consider the nature of the Minerals, of the Vegetables, of the Animals and of Man. It can be seen that as we rise from the lowest materials form, expressed by the Minerals, towards Man who is a much more evolved being, “created in the image of God”, we find that the number of characteristics *progresses* from one class to the next.

Minerals are to a great extent inert matter and are limited in their manifestation to the Law of Atomic Cohesion. This is their only form of activity.

Vegetables, which are also subject to the Law of Atomic Cohesion, possess an additional form of activity which expresses itself in life and growth. They therefore have two characteristics: Cohesion and Life.

Animals are made of material components bound by cohesion and they have life and growth. To these characteristics however must be added that of Freedom of Movement. They have therefore three main characteristics and belong therefore to a plane that is more evolved than that of vegetables.

Man has all the normal attributes of animals with one significant addition: Thought or Consciousness.

If we now draw four columns, side by side, and we list in each one of them the main attributes of the species, we shall see that we have a definite progression of these from the lowest plane upwards.

MINERAL	VEGETABLE	ANIMAL	MAN
1. Atomic cohesion	1. Atomic cohesion	1. Atomic cohesion	1. Atomic cohesion
	2. Life or Growth	2. Life of Growth	2. Life or Growth
		3. Freedom of movement	3. Freedom of movement
			4. Thought and Consciousness

The second proposition complements the first and states that the more a class is divided, the less active is the force present in the sub-divisions. This Law is self-evident and can easily be understood in general terms – “the further from the fire the less heat one gets”.

More attention must however be given to understand more fully the implications of this Law, and to exercise our faculties we shall study another diagram giving a scale parallel to the previous one, the progressive diminution of the Creative Force in the ten following classifications coming below Omneity:

1. Spirit	5. Animal	8. Amoeba	10. Protoplasm
2. Man	6. Vegetable	9. Chemical	
3. Matter	7. Mineral		
4. Hylos			

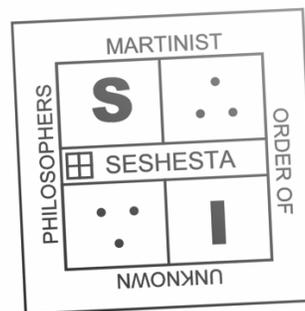
Note that once again the 10 classifications have been laid out in four columns or layers. This is because in this respect, *Four* represents the Universal Number of Perfection, and symbolizes the Supreme Laws of Omneity, while *Ten* expresses the Universal Mode of All Things.

To recapitulate, it can be seen from **Propositions One** and **Three** that *there is a progression from the lowest to the highest even in non-material Beings.*

All Kingdoms of the Earth exist for the purpose of Evolution. This **Fourth Proposition** refers to the **Book of Nature**, which Martinists study with great attention, knowing from **Proposition Three** that there is a correspondence between the Materials and Spiritual Realms, and from **Propositions One** and **Two** the relative strengthening of the Life Force coupled with a weakening of diversity, as one rises from the lowest to the highest.

The **Fourth Proposition** concerning the evolution of all kingdoms of the Earth treats also of the principles of *Involution* and *Evolution*, that is departing from **UNITY** towards **MULTIPLICITY** during the period of involution and the re-merging of multiplicity into Unity in the period of Evolution. The two great phases of Divine Breathing which govern Creation will be studied more closely in the Lectures of the Second and Third Degrees as the dispersion of **ONE** into **TEN** and the re-integration of **TEN** into **ONE**.

The following quotation is relevant to the subject of this Lecture: “Served and limited by organs, the Human Soul (Ame) depends on these organs to become cognizant of the things of the visible world. The body is a shell, proportional I density to the material world in which the Soul must sojourn. By restricting the action of the Soul the Body makes it more concentrated and capable of manifesting. Indeed, without a Body the Soul would be everywhere, but *so little everywhere* that it could act *nowhere*. It would be lost in infinity, absorbed and dissolved in God.”



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LESSON 4 – THE TERNARY LAW

Let us begin by examining the Martinist conception of the three Worlds: of Man, of Nature and of the Spiritual Spheres.

1. We are on Earth where exist different gradations of Life that separate us, Human Beings, from the Minerals.
2. Above are dark bodies, lit only by reflection from the Sun. These planets, their satellites and the Sun constitute our Solar System. There are an infinity of solar systems in the Universe.
3. There exists beyond the Universe, a Spiritual Realm.

Returning to 1. above:

- a. The Mineral, Vegetable and Animal Kingdoms constitute the **ELEMENTAL WORLD** of the Solar System.
- b. The Earth and other planets and their satellites constitute the **WORLD OF ORBS**, the second division of the Solar System.
- c. Another realm, the **EMPYREAN WORLD**, is more or less invisible.

These three divisions must not be confused with the four groups of Emanations of Omneity already mentioned. “As the body is a cloak loaned to us by the Earth, so the Physical universe is a garment for Omneity, through which circulates all existence by rhythmic emanations”.

Let us now examine in greater detail the Three Worlds:

1. The **ELEMENTAL WORLD** is divided up into three Kingdoms: the Mineral – which grows by cohesion; the Vegetable – which grows upwards and downwards; the Animal – which has the ability to move. Man, who belongs to the Animal Kingdom, possesses a Living Light or Mystical Fire which the Animals do not possess and which gives him an Intellectual and a Spiritual function.

2. The **WORLD OF ORBS** we divide into a Planetary System consisting of seven planets: Mercury, Venus, Earth, Moon, Mars, Jupiter and Saturn, with additional planets in a higher octave – Neptune, Uranus and Pluto – and a zodiac, divided into twelve signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.
3. The **EMPYREAN WORLD**: beyond all motion, all changes and all dimensions of the World of Orbs exists the Realm of Eternal Peace which has been described figuratively as “a place of Pure Light, Love, Joy and Sweetness, a DIVINE FIRE where live and move the intermediary agents of Creation, such as Principalities, Powers, Virtues, dominions, Thrones, Cherubim and Seraphim”.

From the Quaternary Law we know that there is a correspondence between the Higher and Lower Realms of Existence, a correspondence that is accompanied by certain conditions of progression, inverse proportion and evolution. It may be concluded therefore that there is a correspondence between Man and the Universe, and that this correspondence manifests more strongly in the corresponding division.

Remembering that Martinists divide the body of Man into three parts – Ame (in French, spelt “*âme*”) or Soul, Plastic Envelope and Physical Body – it may be said that the Physical Body of Man belongs to the Elemental World of the Solar System; his Plastic or Fluidic Envelope to the World of Orbs; and that his Ame or Soul is of the Empyrean World. At death the Physical Body returns to the Elemental World, the Fluidic Body lingers in the World of Orbs, while his Ame returns to the Empyrean World.

The Three Worlds, being linked in sort to the three divisions of Man, exert an influence on these parts. The Empyrean World exerts an influence which we shall call ***Ame Force*** on Man’s Ame; the World of Orbs exerts an influence which we may call ***Fluidic Force*** over the Plastic Envelope; and the Elemental World has an influence, the ***Physical Force***, on Man’s Body.

It is essential that it be clearly understood that the divisions in Man and in the three different Worlds are not absolute, but that they depend one on the other. The Ame, the Plastic Envelope and the Body are not three strangers. It is seen from this that the forces attached to each part of Man overlap over the other parts.

The Diagram below explains this fact very well. It is a conception that Martinists share with the Pythagoreans, and this diagram represents the intertwining of the three divisions. The width of the Triangles and the Lozenge of Forces represents the strength of the Force in each division.

AME FORCE	FLUIDIC FORCE	PHYSICAL FORCE	
1	4	7	AME
2	5	8	PLASTIC ENVELOPE
3	8	9	BODY

Martinists have applied this general Triadic pattern to the Physical Body of Man and they believe that the divisions they have thus created are more particularly related to Man's three Bodies and to the three Worlds.

The Mystical Anatomists have thus divided the physical body into three parts:

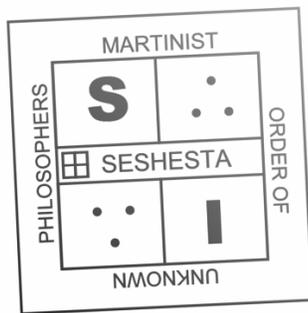
1. The **HEAD**, which contains the organs of the Nervous Force, of Thought and Sensibility.
2. The **CHEST**, which houses the Heart, source of Life and center of the Emotions.
3. The **ABDOMEN**, which contains the organs of material formation.

From our principles of correspondence we shall no doubt realize that the **Head** is more closely related to the Ame's activities and under the influence of the Empyrean World, while the **Chest** and **Heart** are related to the Plastic Envelope or Astral Body and under the influence of the World of Orbs. The **Abdomen**, therefore, is more strongly connected with Man's Physical Body and submitted to the influences of the Elemental World. The Alchemists, who were deeply versed in the science of correspondence, used to say that the Head was of the nature of **Sulfur**, that the Chest was of the nature of **Mercury**, and that the Abdomen was of the nature of **Salt**.

Martinism carries out the Triadic division of Man on different levels of Being and of formation. The three divisions of Consciousness have already been considered and the other divisions of Man according to Martinism are listed below. Their detailed study at this stage would serve no useful purpose and might well confuse the picture of Creation which we have built up. It should be remembered that Anatomy is a man-made science and therefore we have the right to interpret it as we see fit. It does not matter unduly if the terms and definitions used by us are old-fashioned and do not conform to modern scientific techniques. So long as they enable us to find the unity underlying all Creation, they will have served their purpose.

DIVISIONS OF MAN

GENERAL	HEAD	CHEST	ABDOMEN
Embryonic	• Ectoderm	• Mesoderm	• Endoderm
Formative	• Nerves	• Lungs & Heart	• Digestive Organs, etc
Circulatory	• Nervous force	• Blood	• Lymph
Limbs	• Cephalic limbs	• Arms	• Legs
Mystical	• Will	• Life	• Flesh
Alchemical	• Sulfur	• Mercury	• Salt



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LOUIS-CLAUDE DE SAINT-MARTIN

A short history published in 1824 by one of his surviving friends Monsieur J. B. M. Gence.

Note: The English used is not easy to follow, partly because of the age of the translation and partly because the translation is not particularly good. However, without recourse to the original French text I have made no attempt to 'improve' on what is a key Conventicle in the Order Martinist Et Synarchique, except in three places where the sentence is ungrammatical and the correct translation is obvious.

Louis-Claude de Saint-Martin, a learned and profound spiritualist, termed “Le Philosophe Inconnu”, was born in Amboise, on the 18th January, 1743. He owed to the cares of his step-mother, the first elements of that tender and pious education, which as he said, made him ever after love God and man. At the college at Fort-Levoy, to which he was sent at an early age, the book he liked most was Abbadie’s ‘*Art de se Connaître Soi-même*’ (the Art of Knowing Oneself); to the reading of this book he attributed his subsequent disengagement from the things of this world. Being destined by his parents for the magistracy, he applied himself in his studies, rather to the natural bases of justice than to the rules of jurisprudence, the study of which was repugnant to him. As he felt that it would be his duty as a magistrate to give up all his time to his office he preferred the army, in which, in peace time he would have leisure to pursue his meditations, and to study man. He entered as officer at twenty-two years of age, the regiment of Foix, then in garrison at Bordeaux.

Notwithstanding his taste for spiritual philosophy, he fulfilled with great activity, the duties and requirements of the military service. He became acquainted with Martinez-Pasquales, chief of the sect called Martinezists, into which and under whose direction he was initiated, by formulas, rites, practices and so-called theurgic operations. But this way of magical incantations did not satisfy the mind of our philosopher, and he frequently exclaimed, But Master: “is all this necessary to gain a knowledge of God?” Nevertheless it was through this door, that he first entered the spiritual path.

The members of this school, took the Hebrew name of Cohen (Priests); its doctrines, which Martinez presented as a secret public instruction, i.e. which he had received by tradition, are to be found couched in the early writings of Saint-Martin, especially in his ‘*Tableau Naturel des Rapports entre Dieu, l’homme et l’Univers*’ (Natural table of correspondences between God, Man and the Universe).

After the death of Martinez, the school was transferred to Lyons. It was here that – armed with doctrines opposed to the Encyclopedists, who were striving to propagate themselves, Saint-Martin – destined to combat atheistic philosophy, as he was one day to attack the strongholds of revolutionary materialism – published his first book. In combating the erroneous doctrines of a pretended philosophy of nature and history, he recalls man back to Truth, founded upon the Principles of knowledge itself, and on the nature of intelligent being but he makes use of traditions of Scripture only as corroborative proofs, or enigmatically in order not to repel readers who were too much imbued with prevalent theories of the Baron d’Holbach. This same school of Martinez-Pasquales whose proceedings closed in 1778, was afterwards reopened in Paris, in the society of the C. P. or that of the Philalethes – professing ostensibly the doctrines of Martinez and Swedenborg, but seeking less the truth than the secret of the philosophical work. Saint-Martin was invited, in 1784, to the latter of these associations but he refused to participate in the proceedings of its members who seemed to him to speak and act only as Freemasons, and not as real initiates: that is, united to their Principle.

Saint-Martin willingly joined the meetings where members honestly occupied themselves with exercise of solid virtue. The manifestations of an intellectual order, obtained by a sensible mediumship, in the Martinez séances disclosed to him a science of spirits; the visions of Swedenborg of a sentimental order, a science of soul. As to the phenomena of somnambulist

magnetism, which he pursued at Lyons he considered them as of inferior order, but believed in them. In a conference he had with Baily, one of the Commissioners appointed to report on the subject, in order to convince him of the existence of a magnetic power, where there could be collusion on the part of the patient, he relates that he quoted certain operations made on horses treated by that process; when Baily thus answered him: “But how do you know that horses do not think?”

A lover of everything that might lead him to the knowledge of truth, especially in sciences which are subject to exact principles, the study of mathematics – in which Saint-Martin sought the spirit which might reveal to him the science of numbers – led to his intimacy with Lalande; but their views were too antipathetic, and it did not last long. Although he did not believe in Lalande’s pretended atheism, he saw himself in danger of being drawn deeper and deeper into that system. Our philosopher agreed better with the principles of J. J. Rousseau, whom he had studied. He thought, like him, that men were naturally good; but by this nature, he understood that which they had originally lost and might recover again if they intended it for he conceived that men are drawn away in the world more by vicious associations than by wickedness. In this he was not like Rousseau, whom he considered misanthropic from sensibility from looking at the men as they were, but as he wished them to be.

As for himself on the contrary, he loved mankind as being better than they seemed to be; and the charm of good society led him to think what social meetings might become, in a more perfect intimacy with our Principle. He acted in conformity with this sentiment. Instrumental music, country walks, and friendly conversations were the recreations of his spirit and acts of kindness, those of his soul. He had nothing of his own while he had anything to give and he was overpaid in happiness for all he gave. He always found something to be gained in conversation. It was to his intimacy with persons of the highest rank (Marquis de Lusignan, Marêchal de Richelieu, Duc d’Orléans, Duchesse de Bourbon, Chevalier de Bouffers, etc), who naturally found his spiritualism too elevated for the spirit of the age, that he said he owed the confirmation and development of his ideas on the principles of the great subjects he studied; being thus enabled to hold communion both with himself and with others, and those who were most free from prejudice. He traveled also with this view, like Pythagoras, to study man and nature, and compare the testimony of others with his own. To him might more truly be applied Jean-Jacques’ motto: **VITAM IMPENDERE VERO**. Devoted altogether to the search for Truth – the constant aim of all his studies and his work, Saint-Martin at last gave up the military service that he might devote himself entirely to his subject, and to the sort of spiritual ministry to which he felt himself called.

It was at Strasbourg through the medium of his friend Madam Bœcklin, that he became acquainted with the works of the Teutonic theosopher, **JACOB BOEHME** who in France was looked upon as a visionary and, at an advanced age, he studied the German language, in order to read and translate into French, for his own use the writings of this celebrated illuminé, which fully uncovered to him what in the documents of his first masters he had obtained but a glimpse of. He ever afterwards regarded him as – the **GREATEST HUMAN LIGHT THAT HAD EVER APPEARED**. In the year 1787 Saint-Martin visited England, where he formed a friendship with the Ambassador Barthelemy, and where he became acquainted with the publications of William Law (who died in 1761), relating to Jacob Boehme’s theosophy. In

1768 he made a journey to Rome, in company of Prince Galitzin who said to M. Fortia d'Urban the following remarkable words: "I am really a man only since I have known Saint-Martin". On his return from his travels in Italy, Germany and England he could not avoid accepting the cross of the Order of Saint-Louis of which he considered himself undeserving; though it was conferred upon him more on account of the nobility of his sentiments, than for actual services.

The revolution, in its varied phases found Saint-Martin always the same always going straight to his aim: *Justum et tenacem propositi virum*. Elevated by his principles above the consideration of birth and opinions, he did not emigrate; and whilst holding in horror all the disorders and excesses, both of anarchy and despotism around him, he believed that good would arise out the terrible visitation of the French Revolution, by the arrangement of Divine Providence: and thought he saw a great temporal instrument in the man who afterwards arose to suppress it. It was at the epoch of 1793, when even family feeling itself, as that of Society, seemed to be in dissolution, that Saint-Martin went to devote his care and render his last duties to his infirm and paralytic father. At the same time, notwithstanding the traits to which his very limited fortune now reduced him, he contributed, as one of its citizens, to the public wants of his "commune". On his return to the capital, being included in the decree of expulsion issued 27 Germinal, an II, against nobles, he submitted and left Paris.

Whilst other men were occupying themselves with the political interests which agitated Europe, Saint-Martin was corresponding on topics of an elevated and abstract character, though of importance from their influence on the destiny of nature and man, with a member of the Sovereign Council at Berne. Living in solitude separated from his acquaintances, in the midst of a sea of stormy passions, he called himself, in his isolation the Robinson Crusoe of spirituality. He did not escape a *mandat d'arrêt*: on the occasion of some pretended religious conspiracy denounced to the revolutionary tribunal of justice. The 9th Thermidor saved him. His correspondence with the Swiss Baron, a natural and religious philosopher, who inclined towards external sensible manifestations and questioned him on those matters, might have made him suspected; though the spiritual philosopher always led his friends back to the inward moral sense and referred him to his dearly beloved Boehme. They became greatly attached to each other though they never met; they mutually exchanged portraits.

As faithful in the discharge of his public duties as he was in those of friendship, he served personally in the Garde Nationale. He informs us that he was on guard in 1794 at the Temple when the son of Louis XVI was confined there. Three years previously he had been included in the list of candidates for the appointment of Governor to the Dauphin. In May 1794, when he was appointed to draw up the catalogue of the books of his "commune", he was greatly interested by the discovery of spiritual treasures in '*La Vie de la Soeur Marguerite du Saint Sacrement*' (The life of Sister Margaret of the Holy Sacrament).

Towards the end of the same year notwithstanding his nobility which interdicted his residence in Paris, he was chosen by the District of Amboise, as one of the so-called pupils to the Normal Schools, intended to trainmasters for the public instruction. After having, like Socrates, "consulted his genius", Saint-Martin accepted this mission in the hopes (said he) that, by God's assistance, he might in the presence of two thousand hearers animated with what he called the *spiritus mundi* – usefully display his character of religious spirituality and combat successfully

against the prevailing anti-social and materialistic philosophy. Summoned thus to the capital, he arrived there very opportunely to defend and develop the cause of the moral sense, against the professor of the physical sense, or analysis of the human understanding. The stone which he slung, as he himself expressed it at the forehead of the head of the analysis-philosophy, was not thrown in vain.

Having returned in peace and honor to his Département, he took part, in 1795, in the first electoral assemblies; but he himself was never a member of any legislative body. Peace between France and Switzerland made his connection with Berne still more active. The correspondence between two friends became more than ever an interchange of explanations on the text of Jacob Boehme on the one side, and of Saint-Martin's doctrine on the other. The writings of our philosopher indeed require it: even where he appears least mystical, the flashes which break out in them leave a desire that he would express himself more openly.

In the midst of a revolution, in reference to which he said in his spiritual language, that France had been visited the first, and worry severely, because she was the most guilty, he had the courage to advance principles very differently from those which then obtained, although he gave the example of submission to the actual order of things. In his '*Éclair sur l'Association humaine*' amongst others, he shows that the luminous basis of social order in the theocratic rule, is the only really legitimate one. But he nowise contemplated founding a sect. He always wrote anonymously as le Philosophe Inconnu; and on giving his writings to his friends, he recommended to them secrecy. His object in rising and referring to God as the principle of all authority, was simply to recall all men – from the herdsman to the prince – to that unity of Principle the law of which all would find within themselves, without need of referring to books, *even to his own*.

The inner spiritual introversion by which man seeks to have opened in himself the knowledge of the Principle itself of all that is real – a view far higher than the mere rational intuition of Kant is the idea which ultimately rules in our author's writings, even in those which are rather of the least serious character under which he masked his philosophy when the subject might otherwise have been exposed to desecration...

The elevated views and sentiments which, at this period, caused him to admire the good German philosopher extended to questions concerning natural order of which he treated. Having been led to discover under external visible nature an inner invisible world which he conceived might be revealed through cultivation, to the intellectual and ...*(line missing in OMS manuscripts)*... more man according to his fertile conceptions – science need remain unknown to him. He followed the progress of discovery in every kind of knowledge, comparing the results with those he had taken from Jacob Boehme and his own reflections. It was in thus penetrating an unknown world that he composed and produced '*L'esprit des Choses*' (The Nature of Things), in which he tries to lift up a corner of the curtain and to throw some light on a nature which it appeared to him had been openly unveiled by Divine Inspiration to Jacob Boehme...

Notwithstanding the extent of his knowledge and the originality of his ideas which led to bring everything home to his spiritualism, Saint-Martin was admired for his good sense and his simple and amiable modesty. His endearing character and communicative spirit would doubtless have

secured him many partisans, but he did not seek to make proselytes. He wanted only friends for disciples – friends not of his books only but each other. He kept a journal of his friendships; and as his translations of his *cher philosophe* (i.e. Jacob Boehme) were for provision for his old age, so he regarded his new friends as acquisitions and esteemed himself rich in *rentes d'âmes*. To see his humble air and simple exterior, his profound knowledge, his extraordinary enlightenment and his exalted virtues could never be suspected. But the candor, the quiet of his conversation and, we may venture to say, the atmosphere of beneficence which seemed to spread around him manifested the sage – the New Man formed by sound philosophy and religion...

It will be readily imagined that the hopes of a man so earnest...all that was real could but increase with his age. He accordingly tells us that having entered his sixtieth year (in 1803), he was advancing towards the great joys which had been so long foreshadowed to him.. He had warnings of a physical enemy, the same that had carried off his father, but he was too far from being afflicted on his account, and he said Providence had always taken too much care of him to leave him cause for anything but thanksgiving. The country around Aunay near Sceaux, where he possessed a friend, had always offered to him beauties of nature which elevated his zeal to their original; making him sigh like the old men of Israel, who when they beheld the new temple regretted the charms of the ancient days. A similar idea had accompanied him through the course of the years, and his desire was to retain it to the last.

He seemed to have a presentiment of his end. A conversation which he had wished to have with a profound mathematician on the science of numbers – the hidden sense of which continually occupied his mind – was brought about through the medium of the writer of this notice with M. de Rossel. At its conclusion he said: “I feel that I am going – Providence may call me – I am ready. The germs which I have endeavored to sow will fructify. I leave tomorrow for another country residence of one of my friends. I thank Heaven for having granted me the last favor I had to ask”. He then bade adieu to M. de Rossel, and pressed both our hands.

The day following as he had said, he went to the country seat of Count Lenoir La-Roche, at the same Aunay which he loved so well. After a slight repast when he had retired to his chamber, he had an attack of apoplexy. Although his tongue was not free, he was able to make himself understood by his friends, who collected round him. Feeling that all human aid was useless, he exhorted those around him to place their trust in Providence, and live together like brethren in Gospel love. He then prayed in silence and departed without a struggle, and without pain, on 13th October, 1803.

Note: Martinism, in its essentials, originated in the Temples of the Elus-Cohen, an Order founded in the 760s in France, by Martinez de Pasquales. The Martinist Rituals have inherited something of these origins and certain parts of these rituals refer to historical events which occurred in the Temples of the Elus-Cohen. The Rituals, the Martinist teachings and these references afford us a means of acquiring a deeper understanding of our heritage.

**SOME APHORISMS & MAXIMS
Of
SAINT-MARTIN**

1.

God is all; the tongue of God is the spirit; the tongue of the spirit is science; the tongue of science should be the learned man. But the ordinary man of learning is like a signboard, and full too often of errors in orthography, like the signboards of small shops.

2.

Nature and the Scriptures should be compared. The priests misread the Scriptures : the philosophers misconstrue Nature. Hence they are always at war, and never compare their differences.

3.

When we speak of the Divine Sensibility, men tell us that God's feelings are not as ours. But, this granted, it is for us to strive that we may feel like Him, without which we can in no wise become familiar with His operations, and still less be numbered among His servants. In truth, this Divine Sensibility is so absolutely the one thing needful, that, apart therefrom, we are corpses, less even than stones, because stones abide is their law, and are that which they should be, whereas the soul of man was never designed to be a dead thing.

4.

There is nothing more easy than to come to the gate of truth; there is nothing more difficult than to enter it. This applies to most of the wise of this world.

5.

Great progress in truth is difficult in the midst of the world and under the favor of fortune ; duplicity and double-seeming are needed in dealing with the one and anxiety for preserving the other. Our rest is not therefore in God.

6.

It is in vain that we pretend to arrive at the fullness of truth by reasoning. By this way we reach only rational truth; still it is infinitely precious, and full of resources against the assaults of false philosophy. The natural lights of every man of aspiration have indeed no other font, and it is therefore of almost universal use; but it cannot impart that sentiment and tact of active and radical truth from which our nature should derive its life and being. This kind of truth is given of itself alone. Let us make ourselves simple and childlike, and our faithful guide will cause us to feel its sweetness. If we profit by these first graces, we shall taste very soon

those of the pure spirit, afterwards those of the Holy Spirit, then those of the Supreme Sanctity, and, lastly, in the interior man we shall behold the all.

7.

The sole advantage which can be found in the merits and joys of this world is that they cannot prevent us from dying.

8.

It is easy to understand why wisdom is a folly in the eyes of the world; it is because it shows by our own experience that the world is a folly by its side; for where is there a seeker after truth, however ardent, who has not delayed by the way, and has afterwards regarded himself as a fool when he has resumed the path of wisdom?

9.

If this world will seem to us, after our death, as nothing but magical illusion, why do we regard it otherwise at present? The nature of things does not change.

10.

Were I far from one loved and cherished, and did she send me her picture to sweeten the bitterness of absence, I should have certainly a kind of consolation, but I should not have a true joy. So has truth acted in regard to us. After our separation from her, she has bequeathed us her portrait, and this is the physical world, which she has placed before us to alleviate the misery of our privation. But what is the contemplation of the copy compared with that of the original ?

11.

“**A**ll is vanity,” says Solomon; but let courage, charity, and virtue be excluded from this teaching; rather, let us raise ourselves towards these sublime things, until we are able to say that all is truth, that all is love, that all is felicity.

12.

The learned describe nature; the wise explain it.

13.

Never persuade yourself that you possess wisdom in virtue of mere memory or mere mental culture. Wisdom is like a mother's love, which makes itself felt

only after the labors and pains of childbirth.

14.

Whatsoever is not wisdom only debauches man. With her he is fitted for all things, for the sentiments of nature, for lawful pleasures, for every virtue ; in her absence the heart is petrified.

15.

It should be regarded as a grace of God when we are stripped successively of all human supports and succors, on which we are always too ready to depend. Thereby He compels us to repose only on Him, and herein is the final and most profound secret of wisdom. How can we be dejected at learning it?

16.

Had we the courage to make voluntarily the sincere and continual sacrifice of our entire being, the ordeals, oppositions, and evils which we undergo during life would not be sent us; hence we should always be superior to our sacrifices, like the Repairer, instead of being almost invariably inferior to them.

17.

As our material existence is not life, so our material destruction is not death.

18.

Death is the target at which all men strike; but the angle of incidence being equal to the angle of reflection, they find themselves after death in their former degree, whether above or below.

19.

Fear walks with those who dwell upon death, but those who think of life have love for their companion.

20.

Death should be regarded only as a relay in our journey; we reach it with exhausted horses, and we pause to get fresh ones able to carry us farther. But we must also pay what is due for the stage already traveled, and until the account is settled, we are not allowed to go forward.

21.

The head of old was subject to the ruling of the heart, and served only to enlarge it. Today the scepter which belongs of right to the heart of man has been transferred to the head, which reigns in place of the heart. Love is more than knowledge, which is only the lamp of love, and the lamp is less than that which it enlightens.

22.

The man who believes in God can never fall into despair; the man who loves God must sigh incessantly.

23.

Love is the helm of our vessel; the sciences are only the weathercock on the capstan. A vessel can sail without a weathercock, but not without a helm.

24.

Science separates man from his fellows by creating distinctions with which prudence often forbids him to dispense. Love, on the contrary, impels men to communicate, and would establish everywhere the reign of that unity which is the principle from which it derives. The Repairer spoke nothing of the sciences, for he came not to divide men; he spoke only of love and the virtues, for he wished them to walk in unison. But science does not divide merely, it tends also to pride; love, on the other hand, does more than join together, it keeps man in humility. Hence St. Paul said that knowledge puffs up, but charity edifies.

25.

Science is for things of time, love for divine things. It is possible to dispense with science, but not with love, and by love will all be fulfilled, for thereby all began, and thereby does all exist. I would that all the teachings of the doctors of wisdom began and ended with these words: Love God, and you shall be learned as all the sages.

26.

For our personal advancement in virtue and truth one quality is sufficient, namely, love; to advance our fellows there must be two, love and intelligence; to accomplish the work of man there must be three, love, intelligence, and activity. But love is ever the base and the fount in chief.

27.

Hope is faith beginning; faith is hope fulfilled; love is the living and visible operation of hope and faith.

28.

For most men life is made up of two days; in the first they believe everything, and in the second nothing. For some others life also has two days, but what distinguishes them from ordinary men is that in the first they believe only in illusions, and these are nothing; while in the second they believe in everything, for they believe in truth, which is all .

29.

The Gospel sufficiently impresses on us that the reward of many is with them in this world, whence they have little to expect in the other. This sentence which, although severe, seems neither cruel nor unjust, has several degrees which it is well not to confound. There are men who will have received their entire recompense here below, others the half only, and yet others a fourth part. Thus the measure of compensations obtained in the present life will regulate the giving or refusing of those in the other. After this the expectations of the rich and happy on earth may be inferred easily.

30.

When deliverance has been accomplished, time is still required for self-correction and self-purification. In ceasing to be damned one is not therefore saved, and this is why there are two judgments in the Apocalypse.

31.

Believe not that the joys of the soul are a chimera, and that the goods we acquire in this life are lost utterly. The soul in no way changes its nature by leaving this mortal body. If given over to evil, it receives the punishment thereof by sinking further therein. But if it has loved goodness, and has at times experienced the secret delights of virtue, it will partake of them with increasing rapture. It has known here below the ravishments caused by the contemplation of things which transcend it. It seems as if nothing on earth can afford it like felicity; it seem even as if earthly pleasures had no existence. It may rely upon the same transports in the superior region; yet more, it may count upon joys beyond measure and uninterrupted delights when this gross material part shall no longer soil its purity. If it be thus, let us by no means neglect life; the greater our care for the soul here, the better shall be our estate hereafter.

32.

The law of spirit and of fire is to go up; the law of matter and of bodies is to go down. Hence, from the first moment of their existence, corporeal beings and beings corporized materially tend to their end and reintegration, each in their class.

33.

The locality of the soul has been a subject of frequent dispute; by some it has been placed in the head, by others in the heart, by yet others in the solar plexus. Were the soul an organic and material particle, there would be reason in assigning a place for it, as it would be possible that it should occupy one. But if it be a metaphysical entity, how can it be localized physically? Its faculties alone would seem to possess a determined seat – the head for the functions of thought, meditation, judgment, and the heart for affections and sentiments of every kind. As for the soul itself, since its nature transcends both time and space, its correspondences and abode in space escape calculation.

34.

God is a fixed paradise, man should be a paradise in motion.

35.

Pace is found more often in patience than in judgment; hence it is better that we should be accused unjustly than that we should accuse others, even with justice.

36.

The Holy One quitted that which was above that He might come and restore us to life; we are reluctant to leave that which is below that we may recover the life which He has brought to us.

37.

Work for the spirit before asking the food of the spirit; he who will not work, let him not live.

38.

The greatest sin which we can commit against God is to doubt His love and mercy, for it is questioning the universality of His power, which is the persistent sin of the prince of darkness.

39.

The most sweet of our joys is to feel that God can wed with wisdom in us, or rather that without Him wisdom can never enter us, nor He without wisdom.

40.

All men who are instructed in fundamental truths speak the same language, for they are inhabitants of the same country.

41.

Men neglect habitually to study principles; and hence, when they have need to consider the development and functions of principles, they are astonished that they fail to understand them. But they believe themselves to have provided for everything by creating the word "mystery."

42.

Man's head is raised towards heaven, and for this reason he finds nowhere to repose it on earth.

43.

All the goods of fortune are given us only to defray our journey through this earthly vale. But those who do not possess pass through it all the same, and this is infinitely consoling for the poor.

44.

The keynote of Nature is reluctance. Her unvaried occupation seems to be the withdrawal of her productions. She withdraws them even with violence to teach us that violence gave birth to them.

45.

Who is the innocent man? He who has acquired all things and has lost nothing.

46.

Preserve through all things the desire of the concupience of God; strive for its attainment, to overcome the illusion which surrounds us, and to realize our misery. Strive above all things to keep through all things the idea of the efficacious presence of a faithful friend who accompanies, guides, nourishes, and sustains us at

every step. This will make us at once reserved and confident; it will give us both wisdom and strength. What would be wanting unto us if we were imbued invariably with these two virtues?

47.

We see that the earth, the stars, and all the wonders of Nature operate with exactitude and following a divine order; yet are we greater than these. O man! respect thyself, but fear to be unwise!

48.

The more we advance in virtue the less we perceive the defeats of others, as a man on the summit of a mountain, with a vast prospect about him, beholds not the deformities of those who may dwell on the plain below. His very elevation should give him a lively and tender interest in those who, although beneath him, are, he knows, of his own nature. What then must be the love of God for men?

49.

All the impressions which are made on us by Nature are designed to exercise our soul during its term of penitence, to prompt us towards the eternal truths shown beneath a veil, and to lead us to recover what we have lost.

50.

The ordeals and oppositions which we undergo become our crosses when we remain beneath them, but they become ladders of ascent when we rise above them, and the wisdom which makes us their subject has no other end than our elevation and healing, and not that cruel and vengeful intent which is commonly attributed to it by the vulgar.

51.

It is insufficient to say unto God, "Thy will be done;" we must seek always to know that will; for if we know it not, who are we that we should accomplish it?

52.

The true method of expiating our faults is to repair them, and as regards those which are irreparable, not to be discouraged on account of them.

53.

We are all in a widowed state, and our task is to re-marry.

54.

Purification is accomplished only by union with the true law of our being; all who are outside that law can expiate nothing; they only contaminate themselves more deeply.

55.

That which is true is made by men subservient to the worship of the semblance, whereas the semblance was given them to be subservient to the worship of the true.

56.

There are for man three desirable things: (i) Never to forget that there is another light than the elementary, of which this is but the veil and the mask. (ii) To realize that nothing either can or should prevent him from accomplishing his work. (iii) To learn that what he knows best is that he knows nothing.

57.

The spirit is to our soul what our eyes are to our body; without it we should be nothing, even as apart from the life of the body the eyes are useless.

58.

Orders thyself aright; that will instruct thee in wisdom and morality better than all the books which treat of them, for wisdom and morality are active forces.

59.

As a proof that we are regenerated we must regenerate everything around us.

60.

The wise of this world talk incessantly, and that upon all things false. The sages do not talk, but, like wisdom itself, they accomplish unceasingly the living and the true.

61.

The Church should be the Priest, but the Priest seeks to be the Church.

62.

Men of this world consider that it is impossible to be a saint without also being a fool. They do not know that, on the contrary, the one way to avoid being a fool is to be a saint.

63.

Mind and not soul is required for human sciences; but for real and divine sciences mind is not needed, for they are the offspring of the soul. Hence no two things can be more opposite than truth and the world.

64.

A picture without a frame is offensive in the eyes of the world, so accustomed is it to see frames without pictures.

65.

Unity is seldom found in associations; it must be sought in an individual junction with God. Only when that has been accomplished do we find brethren in one another.

66.

Words are given to us in trust, as sheep to a shepherd. If we leave them to go astray, to become famished, or to be devoured by wolves, we shall be called to a stricter account than he is.

67.

In order to demonstrate that the principle of any action is lawful, its consequences must be considered; where the actor is unhappy he is infallibly guilty, because he cannot be unhappy unless he is free.

68.

Whatsoever is sensible is relative, and there is nothing fixed therein.

69.

Man is one of the arbiters of God, and hence he is ancient as God, though there is not a plurality of Gods on this account.

70.

The kingdom of God is a continuous and complete activity. God is not the God of the dead, but of the living.

71.

If man avoids regarding himself as the king of the universe, it is because he lacks courage to recover his titles thereto, because its duties seem too laborious, and because he fears less to renounce his state and his rights than to undertake the restoration of their value.

72.

We are nearer to that which is not than to that which is.

73.

The prayer of the Spaniard, "My God, defend me from myself," connects with a salutary feeling when we can awaken it within us, namely, that we ourselves are the only beings of whom we need be afraid on earth, whilst God is the one nature who has reason to fear only that which is not Himself. We might extend it as follows, "My God, aid me in thy goodness, that I may be spared from destroying thee."

74.

If man, despite his state of reprobation, can still discern within himself a principle which is superior to his sensible and corporeal part, why should not such a principle be acknowledged in the sensible universe, equally distinct and superior, though deputed specially to govern it?

75.

I leave the unenlightened and shallow man to murmur at that justice which visits the trespasses of the parent upon his posterity. I will not even point to that physical law whereby an impure source communicates its impurities to its productions, because the analogy would be false and invidious if applied to what is not physical. But if justice can afflict the children through the fathers, it can also purify the fathers by the children; and though it exceeds the understanding of the ignorant, this should warrant us in suspending our judgment till we are admitted to the councils of wisdom.

76.

The thought of man is expressed in the material world, that of God in the universe.'

77.

Sensible objects can give us nothing, but can deprive us of all. Our task while they encompass us is less to acquire than to lose nothing.

78.

The prayers and the truths which are taught us here below are too narrow for our needs; they are the prayers and the truths of time, and we feel that we were made for others.

79.

The universe is even as a great temple; the stars are its lights, the earth is its altar, all corporeal beings are its holocausts, and man, the priest of the Eternal, offers the sacrifices.

80.

The universe is also as a great fire lighted since the beginning of things for the purification of all corrupted beings.



MARTINIST ORDER OF UNKNOWN PHILOSOPHERS

EXERCISE A

Find a quiet space in your home. If you can manage an Oratory, or a place which can be dedicated to meditation, so much the better. It should be furnished simply – a chair, a small table, and a candle. You may burn some incense if you like. Make sure there are no pictures of living things (human, animal or vegetable) to distract you.

Now you can begin to discipline your mind for the Great Journey out of the Forest of Errors, as Saint-Martin described the general manner of living and thinking.

Put on your alb and cordelier, and don your mask. Darken the room, and seat yourself about four feet from a mirror. Place a single lighted candle between yourself and the mirror. Relax for a few minutes, then ask yourself the question put to you at your Initiation:

“We do not ask who you are, because if you knew, you would have nothing more to learn; but we do ask you whom do you think you are?”

Do not discuss this exercise until you have practiced it several times.



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EXERCISE B

Sit comfortably in a chair or lie down on a couch. Relax your body completely, close your eyes and follow, for five minutes, the course of your thoughts, which you will try to remember. At first you will notice that the types of thoughts that will rush upon you involve questions of daily life, your occupation, worries and so forth.

With respect to these thoughts, assume the role of a quiet observer, free and independent.

According to your state of mind at the time and the situation of the moment, you will either find this exercise easy or very difficult. In both cases it is important not to lose the course of your thoughts, nor to forget yourself, and to follow attentively.

You must be careful not to fall asleep during this exercise. If you feel tired, it is preferable to stop at once and postpone the exercise, therewith making a resolution not to be tired next time.

This control of thought must be practiced in the mornings and evenings. Every day you must extend its duration by half or one minutes, so that after two weeks you are able to observe the course of your own thoughts for ten minutes without the slightest deviation. The most important thing is to be conscientious and precise, since there is no need to rush these exercises. This development is individual and therefore different for each person. However, it is of no use to go to the next step until this one is fully mastered.



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EXERCISE C

Through the previous exercise we have learned to observe our thoughts and only if this is sufficiently practiced and fully mastered may we continue with the next step in our mental training.

This exercise is to suppress certain thoughts that keep intruding persistently in your mind.

You must, for example, be able not to worry any more about your work or profession, once you come back into your family and private life. Thoughts not pertaining to your family life must be extinguished, and you must be capable of instantly becoming a different person. And vice versa. Once at work you must direct all your thoughts to it, and you should not permit them to wander away to other subjects such as your home or private life.

This should be practiced until it has become a habit. You must create the habit to do everything, be it professional, private, vocational, with your full consciousness, and in this you should not make any difference between important or minor occupations.



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EXERCISE D

This exercise is mirrored in the teachings given to you today.

You will meditate and in your period of meditation, you are simply to avoid any mental or intellectual concentration or effort and only try to feel ourselves LIVING.

Sit comfortably, relax, and let your consciousness penetrate your whole being, while you simply observe in your minds that we are OURSELVES. Avoid analyzing any feelings as the slightest intellectual effort will bring us back to a state of instinctive consciousness.



MARTINIST ORDER OF UNKNOWN PHILOSOPHERS

EXERCISE E

At convenient intervals during the day concentrate the attention for five minutes on your actions and sensations from *second to second*. If, for example, you choose five minutes at a meal time – when alone – note mentally how you pick up a knife and fork, how you feel, how you manipulate them; observe how you convey a piece of food to your mouth, how it tastes as you chew it and swallow it. Do this to the exclusion of all other sights, sounds and extraneous trains of thought. Each time you mind darts off on another track, recall it sharply and *discipline it* to follow from second to second every event of your selected period.

Explanation:

The purpose is to develop the will so as to direct the mind along a chosen path. This is surprisingly difficult at first, but it quickly becomes feasible after ten or twenty experiments. Proficiency will follow if you are determined to master your mental ramblings. Those uncontrolled thoughts often arise from emotions and are therefore at the mercy of the senses. As they are brought gradually under *conscious direction*, the mind ceases to be led almost hypnotically by them and becomes more efficient in every way, until after sufficient practice it begins to transcend the world of the five senses. As random ideation peters out, a new dimension or fifth essence begins to manifest until the disciple is aware of a timeless Peace, in touch with all Creation. With this conscious experience the Path of Return is entered upon to the *certain knowledge of the mystic*.